TO

The Nobly minded

and worthily disposed Gentleman

IOHN TREFFRY Esquire.

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SIR, the perticular fauours I haue often tasted as Arguments of a greater loue, then any seruice of mine can deserue; Chalenge from me a larger debt of duty and acknowledgement, then any endeuours of mine can by possibility acquite: yet to instance a gratitude somwhat aboue my fortunes or ability; I haue aduentured to tender an humble

A thank-

thankfulnesse, in presenting to your iudicious view a Nouelty, which I presume will be as acceptable to your perticular knowledge, as it is to the Christian world ingenerall: being the Conuersion and Baptisme of a Iew, written formerly in sundry Languages, lately in French, and now by me Translated into English, which taske falling within the compasse of my ableneſse to discharge, I haue made bold vnder your protection to expose to the publique view, and in all humbleneſse offer to your Patronage: that it may be some liuing (though sleight) testimonie, of that loue & duty which hath, and euer shall publish me to the world as I am in heart:

Your Seruant, and louer
of your vertues,

THOMAS DREWE.

Daniel Ben Alexander, *heretofore a Iew* by Religion, but now a Disciple of IESVS CHRIST.

To the dispierced IEWES.

The Grace of God the Father, the Peace of Iesus Christ his Sonne, and the Charity of the holy Spirit, be amongst you all, now and euermore. AMEN.

MY deere Father, Mother, Brothers, Sisters, Friends, and Allies, of the seede of *Israel*, according to the flesh: I professe truly vnto you, and that without dissimulation, my conscience and soule beareth witnesse with me, that I could say with the Apostle Saint *Paul*, I suffer for you so much affliction in soule, that I could almost desire to bee seperated from Christ for you my Brethren: for you I say, that are of the seed of *Israel*, you to whom hath beene sent and Propheſied, the glad tydings of the Blessed *Messias*, promised to our Forefathers, *Abraham*, *Isaac*, and *Iacob*, as also vnto holy *Dauid*, You Brethren of whom according to the flesh, is

borne Iesus Christ, which is God eternally blessed. *Amen. Rom.9.5.*

I doubt not but this my conuersion to the Christian Faith, doth much astonish and afflict you: But my deare Brethren, that you may vnderstand I haue done nothing lightly or without premeditation: But with carefull heede, constant faith, and assurednesse in soule, hauing built my foundation vpon Gods eternall word, which cannot faile; I haue this day manifested to you and the world, my confession of Faith, which if you shall please to reade, though you finde it briefe in regard of my scarsity of time, yet grounded vpon the proofe of the Prophets and Old Testament, verified in the History of the New. God assist you and mee, and may he be so pleased to hasten my returne amongst you my Brethren, that I there may manifest his great mercie and grace to me, and that I may likewise be a light and guide vnto you, to leade you out of that darknesse wherein you are; insomuch that you know not the right hand from the left.

First, I would entreate you vnderstand, that though I haue vtterly abandoned the Iewish Religion, yet am I not become enemie to their persons, nor to the name of *Israel*, which is now so much the more auaileable vnto mee, in regard I can call my selfe of the house of *Israel*, not onely according to the flesh, but principally according to the Spirit.

Therefore dearely beloued, I thought it fit to giue you some testimony of my charity, thereby to make you partakers of that grace which God hath bestowed on me, plucking mee forth of darknesse and errour, to the light of his holy word, out of the way of death

and

and destruction, into the way of eternall saluation.

I know for these things I shall be hated of you, and if it be in your power, persecuted; yet being in your blinde zeale transported, as the Apostle Saint *Paul*, before he was called to the knowledge of our Lord Iesus Christ, who persecuted those that beleeued in his name. But when that shall happen, may it please God so to strengthen me, that I may as a Christian appeare like one of his, and so suffer for him that suffered and was crucified for me, which I shall account exceeding great gaine.

And thus farre vnderstand, that all worldly respect whatsoeuer, I cast beneath my feete, and doe vtterly renounce and disobey all Iniunctions which shall be contrary to his seruice, that hath made me of a *Saul* a *Paul*; of a Persecuter and Blasphemer of his name, a man readie (by his grace) couragiously to confesse him and his name; that of an enemie hath adopted me a child; for which I cannot sufficiently render thankes: And I beseech him to make you partakers of the same grace and mercie.

Wherefore (beloued) wash your selues in cleane water, that ye may be cleane, and turne yet from your euils. Alas! how long will ye vexe God? stay for no other Messias then hee that is come, and shall againe vndoubtedly with glory come to iudge both the quick and the dead. Then those eyes shall see him that haue pierced him, and those that cried, Deliuer the Thiefe, and crucifie the iust: Then shall they cry to the hills to fall vpon them, and the mountaines to couer them, but it shall no whit auaile them.

But howsoeuer you haue persecuted the Prince of life, and spilt his innocent blood; yet notwithstanding hee prayed for you, that it would please his Father to pardon you, in regard you knew not what you did: you may be yet restored by him, prouided you will acknowledge him, and leaue to blaspheme his name, and flye from misbeliefe: for God hath not forsaken his people whom hee formerly knew. Beare in minde the calling of the Gentiles, towards whom the Messias turned, being by you reiected, of whom he was borne, and to whom he was promised and sent: Woe be vnto you that are wise in your owne conceites, seeing many things, and taking heede to none; hearing much, and vnderstanding nothing.

Thinke not (brethren) that I reproachfully write this vnto you, but in charity, and for it is the truth which I will alwayes witnesse vnto you as to my beloued brethren, and better it were that I reproue you, then God should reproach you with this saying, The Oxe knowes his Owner, the Asse the Manger of his Master, but *Israel* hath no knowledge, my people hath no vnderstanding. Behold heere the eternall which knocketh at your doore, it is the voyce of the beloued that knockes, saying, *Open my sister, my deare, my Doue:* Seeke the eternall now when he may be found, call vpon him whilst he is neere: kisse the Sonne lest he be angry, and ye perish in the way.

Thinke with your selues, the dayes are fewe and euill. Redeeme the time, the day of the Lord is at hand, you know not at what houre hee will come, then shall wee not be able to open our mouthes against our Master,

ſter, the worke ſhall not diſpute againſt him that made it.

Wherefore (deere Brethren) ſearch diligently the Scriptures, take in hand the key of the Kingdome of heauen, the Lord in his mercy will ſhew you the doore.

Receiue this in good part and briefely, becauſe of the ſhortneſſe of time that I haue to ſoiourne here: but if it pleaſe God to graunt me the grace, to returne into this Country amongſt my brother Chriſtians, after hauing trauailed into mine owne Country, to ſee thoſe of mine owne Nation, I ſhall (God aſſiſt me) take paines to doe ſomething more amply for your benefit, and the aduancement of your ſoules health.

You my Father and Mother, whom I loue equally with mine owne ſoule: I humbly beſeech you in the bowels of Gods mercy, thinke with your ſelues that you muſt once come to iudgement, and render an account of all your proceedings, before the King of Kings, holy and bleſſed, ſtop not your eares, and be not voide of vnderſtanding.

God which is the Father of our Lord Ieſus Chriſt, be pleaſed to open the eyes of your vnderſtanding, and to manifeſt vnto you the knowledge of the Meſſias which hath ſuffered for our ſinnes, and is riſen againe for our iuſtification, and hauing giuen you this grace as vnto me, hee hath ſtrengthened vs together in the ſame by his holy Spirit, to the end wee may perſeuer conſtantly in the confeſſion of his holy name in this life, and dying in his loue, we may be receiued into his peace, and made pertakers of euerlaſting life, which

hath beene deerely bought for vs, by the precious blood of our Saviour Iesus Christ, to whom with the Father, and to the holy Spirit, one onely God eternally blessed, be all glory and praise throughout all worlds.

Amen.

Your Sonne Daniel Ben Alexander, *heretofore a Jew by Religion, but now a Disciple of Jesus Christ.*

In the Name of the Father, of the Sonne, and of the Holy Ghoſt, one onely GOD *Eternally Bleſſed,* AMEN.

I *Daniell* Sonne of *Alexander*, borne a IEW, and made Partaker of the Circumciſion in the Fleſh according to the ſame. Doe render thankes to GOD, which is the Father of our Lord IESVS CHRIST, that of his Mercy and Grace hee hath brought me to the knowledge, that heretofore I was in the way of Perdition and euerlaſting Death, in not hauing knowne the Sauiour of the world IESVS CHRIST the Eternall Sonne of GOD; and now hauing reuealed vnto me by the vertue of his holy Spirit in the reading of his holy Word, that I could not attaine to euerlaſting life, vnleſſe I were made a Member of his Body, I beleeued that I ought in his Name, and for the health of mine owne ſoule, to receiue according to his Inſtitution in his holy Church the holy Sacrament of *Baptſime*, of which, and of the Graces that doe accompany it; hath in diuers places of the Olde Teſtament beene Propheſied by ſignificant Figures & ſpoken of in the New Teſtament in cleare and manifeſt termes: for Example, God ſpeaking by *Ezechiel* in the 36. Chap. 25. Verſ. ſaith: *Then will I powre cleane water vpon you, and you ſhall bee cleane: yea from all your filthines and from all your Idols will I cleanſe you.*

This

This figure of Baptisme, likewise is manifested in the 7.th of *Genesis*, alleadged by St. *Peter*, chap. 2. vers. 20. 21. Which were in time passed, Disobedient, when the long suffering of God wayted in the dayes of *Noe*, while the Arke was preparing, wherein fewe, that is, Eight soules were saued in the water.

Vers. 21. Whereof the Baptisme that now is, answering that Figure (which is not a putting away of the filth of the Flesh, but the answer of a good Conscience toward God) saueth vs now also, by the Resurrection of Iesus Christ.

This very Figure in many other places is presented vnto vs, as *Exod.* 13. 21. and the 14. 22. of which the Apostle St. *Paul* makes mention in the 1. *Cor.* 10. 2. And were all Baptized vnto *Moses*, in that Cloude, and in that Sea.

Zacharie, in the Name of th' Eternall hath Prophesied of the graces of Baptisme, in the 13. Vers. 1. In that Day there shall bee a Fountaine opened to the house of *Dauid*, and to the Inhabitants of *Ierusalem*, for sinne and for vncleanesse.

And this Fountaine was figured in the 1. of *King.* 7. 3. By the Sea or great Caldron, which *Salomon* placed in the Temple of God in Ierusalem, which was borne vpon twelue Oxen, figuring the twelue Apostles, which should Preach the Baptisme of Repentance, of which they receiued the Commandement by our Lord IESVS CHRIST, which speakes to them in the 28.th of St. *Mathew*: *Goe therefore, and teach all Nations, Baptizing them in the Name of the Father, and the Sonne, and the Holy Ghost.*

The vertue of which Baptisme I verily beleeue to be

power-

powerfull to Saluation, since our Sauiour CHRIST himselfe saith, 16. of St. *Marke*. *Hee that shall beleeue and bee Baptized shall be saued, but hee that shall not beleeue, shall be damned.*

And in St. *Iohn*, Chap. 3. *Iesus* answered, *Verily, verily I say vnto thee, except that a man bee borne of Water and of the Spirit, hee cannot enter into the Kingdome of God.*

By these wordes it appeareth cleare, that the Figures in the Olde Testament, are fully accomplished in the New by the searching of *Iesus Christ* which is the true Lambe of God without any spot, that taketh away the Sinnes of the world. Being also the true promised Messias and Sonne of *Dauid*, of whom nothing hath beene spoken in the New Testament, which hath not formerly beene Propheſied by *Moses* and the Prophets. Neither ought wee to looke for any other then he that is ascended into Heauen, euen *Iesus Christ*, which shall come to Iudge the quicke and the Dead.

And further examining the particulers of the Messias, touching his Person, Office, Natiuity, Doctrine, Sufferings, Death, Resurrection, and Ascenton, I haue found them all to belong and appertaine to *Iesus Christ* onely, who is the vndoubted Messias and Sonne of the Eternall God, as appeareth *Psal.* 22. Vers. 7. *Thou art my Sonne this day haue I begotten thee.* And it is of him also that is spoken in the 3. of *Mathew*, *Thu is my beloued Son in whome I am well pleased.*

Touching the time of his Birth, and entrance into the world, it is Propheſied in the 49. Chap. of *Genesis*: *The Scepter shall not depart from* Iuda, *nor a Law-giuer betweene his feete, vntill* Shilo *come, and the People shall bee gathered vnto him.*

And in the 24. of *Num.* *There shall come a Starre out of Iacob, and a Scepter shall rise out of Israell.*

Christ is the Sonne of *Dauid* according to the Flesh, he is the seed of the Woman, as is Propheſied in the 3. of *Gen.* *The ſeede of the Woman ſhall bruiſe the head of the Serpent.*

The Meſſias ought to bee borne of a Virgin, *Iſaiah*, 7. *Behold a Virgin ſhall conceiue and beare a Sonne, and ſhee ſhall call his name* Emanuell.

Our Christ was borne of this Virgin, to whome the Angell ſpeaking (that ſhee ſhould bee Mother to the Sauiour of the world) ſaid, his Name ſhall be IESVS. And the Euangeliſt St. *Mathew* ſaith, *All this was done that it might bee fulfilled*, which was ſpoken by the Prophet *Iſaih.*

This Meſſias is true Man, and ſo likewiſe true GOD, and beareth Name *Iehouah* th'Eternall. *Ieremiah* 23. and the 5. *Behold*, the dayes come, (ſaith the Lord) that I will raiſe vnto *Dauid* a righteous branch, and a King ſhall raigne and proſper, and ſhall execute Iudgement and Iuſtice in the Earth.

This could haue relation to none but our Sauiour Christ, who is ſprung from *Dauid* of the Tribe of *Iuda*, as it hath beene Propheſied.

So then that the Meſſias ought to haue come from the Tribe of *Iuda*, and that at this preſent no Iew can diſtinguiſh the Tribes of *Iſrael* one from the other, ſince they were Captiues in *Babilon*, which is aboue 2. Thouſand yeares, how can they now haue knowledge of the houſe of *Dauid*, and conſequently their Meſſias which they looke for?

This perſwadeth mee verily to beleeue, that he that

was borne of the Virgin *Mary*, proceeded from the royall house of *Dauid*, as teacheth the holy history, the true Messias of the Tribe of *Iuda*.

The Messias ought to haue beene borne in *Bethelem*, as foretold *Micah*: in the 5. Chap. 2. Vers. *And thou Bethlem Ephrathah*, art little to bee among the Thousands of *Iuda*, yet out of thee shall come forth vnto me, hee that shall be the ruler in *Israel*, whose goings forth haue beene from the Beginning and from Euerlasting.

Now *Bethelem* is long since destroyed, and no marke or memory of it remaining; So then it followes, that hee that was borne in *Bethelem*, to wit, *Iesus Christ* must bee the true Messias, according to the Prophets.

The Messias ought to come to *Ierusalem* in the time of the Second Temple, as spake *Agge*. 2.8. *Zach*. 9.9. *Mala*. 3.1. *Iesus Christ* came in the time of the second Temple, as the Gospell maketh mention, which assuredly perswadeth me, to beleeue him to bee the true Messias to vs promised.

And now seeing that *Ierusalem* is destroyed, and the Temple likewise destroyed, so that no Stone remaineth vpon another.

It is meere folly for the *Iewes* to looke for any other Messias aboue 1500. after the Destruction, then he that came at the time Prophesied and appointed, and which shall come againe to Iudge the quicke and the Dead, as it hath beene taught by the Apostles of our Lord IESVS CHRIST.

Item the Messias ought to haue taught a Doctrine of Grace and Mercy, whereas *Moses* gaue the Law, and denounced a Curse against the transgressors thereof, this is that which *Esa*. Prophesied in the 61. Chap. *Hee*

hath

hath sent mee to Preach good tidings vnto the poore, to binde vp the broken hearted, to Preach Liberty to the Captiues, &c.

The Messias, ought to bee that great Prophet promised in the 18.th of *Deut: I will raise them vp a Prophet from among their brethren like vnto thee, &c.*

The Messias ought to worke Miracles, as saith *Isa:* Chap. 35. *Then shall the eyes of the Blinde bee lightned, and the eares of the Deafe bee opened, then shall the Lame man leape as an Hart, and the Dumbe mans tongue shall sing.*

The Messias ought to bee a high Priest, *Psal.* 110. vers. 4. *The Lord sware and will not repent, thou art a Priest for euer, after the order of* Melchizedeck. And the Apostle St. *Paul* applies that, to our Sauiour Iesus Christ, in his Epistle to the *Hebrewes.*

The Messias ought to suffer and Dye, as the Prophet *Daniel* teacheth vs in the 4. Chap. of his Prophesie, the 26. Vers. *And after Three score and two weekes shall Messiah be slaine, &c.* He ought then to haue Dyed but not for his sinne, for he was without sinne, and called by *Daniel*, the holy of holyes, he hath done wrong to no man, nor hath any deceit beene found in his mouth.

The manner of his Death hath beene foretolde by *Dauid*, Psal. 22. *They haue pierced my hands and my feete.*

And *Zacha.* 12. 10. *And they shall looke vpon mee whome they haue pierced, and they shall lament for him as one mourneth for his onely Sonne, and bee sory for him as one is sory for his first borne.*

And speaking of the Person of Iesus Christ in the *Apocalips*, it is said of him; *That when hee shall come in the Clouds all eyes shall see him.* Namely those that haue pierced him.

The Messias ought to suffer for our Sinnes, to take

vpon him our infirmities and miseries, by his sickneſſe to giue vs health, and to indure himſelfe all reproach and diſquiet to bring vs peace. As ſaith *Iſa.* in the 53. Chap. very amply. Which is likewiſe aleadged by the Euangeliſts in diuers other places.

The Meſſias ought to bee our high Prieſt, not that hee offered the Blood of Beeues and Rammes, but himſelfe for the Sinnes of the people, as ſaith *Iſa.* in the 53. Chap. *Hee ſhall make his ſoule an Offering for Sinne.* And St. *Paul* to the *Hebrews* the 9.th Chap. ſaith. *Neither by the blood of Goates and Calues, but by his owne Blood, entred hee once into the Holy place, and obtained Eternall redemption for vs.*

The Meſſias ought to bee an Interceſſor for Sinners and tranſgreſſors, *Iſa.* 53.12. So did our Sauiour Ieſus Chriſt doe in the 23. of St. *Luke*, hee ſaith; (praying for his perſecutors) *Father pardon them they knowe not what they doe.*

The Meſſias after his Suffering ought not to remaine amongſt the Dead, but to riſe againe, *Dauid* fore-ſpeaking of him, ſaith in the 16. *Pſal. For thou wilt not leaue my ſoule in the Graue, Neither wilt thou ſuffer thine holy one to ſee corruption:* The time of his Reſurrection was figured by *Ionas*, and our Sauiour doth apply it to himſelfe, in St. *Mathew*, 12.40. *For as* Ionas *was three dayes and three nights in the whales belly; ſo ſhall the Sonne of man bee three dayes and three nights in the heart of the Earth.*

The Meſſias was not promiſed to bee a King or temporall Prince, or to haue an earthly Dominion, as the *Iewes* imagine, that thinke hee ſhould come accompanyed with an Earthly glory. But his Kingdome was foretolde to bee Spirituall, and his comming into this

world full of humility, ignominy, and contempt.

His eternall and spirituall Kingdome was foretold by *Daniel*, his Kingdome is an eternall Kingdome, and in the second of *Daniel* and the 44. *And in the dayes of these Kings, shall the God of heauen set vp a Kingdome, which shall neuer be destroyed, and this Kingdome shall not be giuen to another people, but it shall breake and destroy all these Kingdomes, and it shall stand for euer.* And the Angell *Gabriell* speaking to the holy Virgin Mother of our Sauiour Iesus Christ, saith, *That hee shall raigne ouer the house of* Iacob *eternally, and there shall be no end of his raigne.* Then this Iesus which is come in the fulnesse of time, is the Messias, which now raignes ouer a spirituall not temporall Kingdome, and there shines in glorie, who contrariwise in the earthly Kingdome was contemptible. First, hee was reputed borne from Parents of meane condition, foulded in cloutes, laid in a Manger, in a loathsome Stable, *Luk.* 2. 7. For his familiar company poore Fishermen, knew no place where to lay his head, he was mock'd, iniur'd, persecuted, strucken, they haue strucken the King of *Israel* vpon the cheeke with a Rod, then wisht they him to propheſie, *Mathew* 26. 68. *Propheſie vnto vs, O Christ, who is hee that smote thee.* His deiection was such that *Isaiah* saith of him, chap. 53. he hath neither forme nor beauty, when we shall see him there shall be no forme that we should desire him: and *Dauid* in the 22. *Psalme*, calleth him *a worme and not a man, the shame of men, and the contempt of the people*: And verse the 7. *All they that see me haue mee in derision, they make a mowe and nod the head*, which is likewise verified in the Gospell. Our Sauiour speaking of himselfe, saith, His Kingdome is not of this world,

which

which though it be to them a ſcandall, yet it might ſuffice, the Iewes that hoped and yet doe vainely hope for a reeſtabliſhment of the temporall Kingdome of *Iſrael*: and which beleeue that the Meſſias ſhould come for them only, and not for the Gentiles, altogether againſt that which *Ezekiel* ſpeaketh, *Chap.* 37. 22. *I will make them one people in the land, vpon the mountaines of Iſrael, and one King ſhall be King to them all, and they ſhall be no more two peoples, neither be deuided henceforth any more into two Kingdomes.* And our Sauiour Chriſt in Saint *Iohn Chap.* 10. *calles them one Shepheard and one ſlocke.* And the Apoſtle to the *Ephe.* 2. who ſaith, Chriſt Ieſus hath made both one, and hath broken downe the pertition wall.

Now Chriſt hauing finiſhed and ſuffered all things, that we haue vnderſtood to haue beene foretold to be done by the Meſſias: we aſſuredly beleeue, that hee is the true Meſſias, which not onely came in the fleſh, and in that ſuffered death, but hath triumphed ouer death, and the paines and puniſhments due to our ſinnes, and after his reſurrection aſcended into heauen, there to be a Mediator for vs, *Rom.* 8. 33. *Heb.* 9. 24. And Saint *Iohn* ſaith, *If any man haue ſinned, we haue an aduocate with the Father, namely Ieſus Chriſt the iuſt: 'tis hee that made the propitiation for our ſinnes, and alſo of all the world.*

Applying my ſelfe then in the ſearch and reading of the Old Teſtament, I know that the *Shilo* muſt be come long ſince, ſeeing that the Scepter hath beene taken from *Iuda* many hundred yeeres paſt, as it was foretold in 49. *Gen.* ſeeing the three ſcore and ten weekes of *Danie.*, which make foure hundred, ſourteſcore and nine yeares, be long ſince paſſed three times and better, ſeeing

ing the predictions of Messias doe iumpe with the time of our Sauiour Christ in the Gospell.

I am bound to confesse from the bottome of my soule, as my conscience doth beare me witnesse, that Iesus the Sonne of the blessed Virgin *Mary*, is the true Messias promised to the Patriarchs, *Abraham*, *Isaac*, and *Iacob*, that he is come in the flesh, that hee is the true Sonne of God, true God, and true man, who died for our sinnes, and rose againe for our iustification, and that there is no saluation but through him.

I receiue the Writings of the Euangelists and Apostles, and them, beleeue to be the true word of God, as are also those of *Moyses* and the Prophets, and that the doctrines of the one and the other, are to instruct men in the true faith, and consequently, to bring them by the grace of God, to the inheritance of the Kingdome bought and purchased by Iesus Christ, in whom hee that beleeues, shall be saued, as he himselfe teacheth in the 6. of Saint *Iohn*, *He that beleeues in me shall haue euerlasting life*: Now, for as much as the Christian Church is blemished with many Schismes and Heresies. I render hearty thankes to God, that of his mercy hee hath brought me to the resolution to demand my Baptisme, and ioyne me to the confession of the faith & doctrine of the Catholique, Apostolique, & reformed Church, which I beleeue onely to be of the *Hierusalem*, which is aboue, which is mother of vs all, *Gal.* 4. 26.

And in this place I thinke my selfe bound to manifest vnto you, the admirable meanes, though weake in appearance, by which it pleased God to draw mee out of the seruitude of Iudaisme.

The manner how he came to be conuerted.

SOme foure yeares since, or there abouts, being at *Prague* (the capitall Citie of the Kingdome of *Bohemia*) where there are many Iewes inhabitants,

Walking vp and downe the Citie; a very poore Scholler altogether vnknowne to mee, makes vp towards me, and being met, with an earnest looke fixt in my face, hee demaunded of me some small charitable almes: at the first I refused to giue him any thing (and I now freely confesse) my reason was because he was a Christian, nor did onely denie him, but for that cause inwardly reuil'd him. Hee looking vpon me, and shaking his head, said, Master reuile mee not, but if your charity be cold, I intreate of you to buy this booke of me: at which time other Christians gathering about vs, and hearing me so churlish to him, began likewise to talke, for feare of whom I threw him some small matter, and tooke his booke with an euill will, for I then said, I take no delight in any of the Christians Bookes; which he hearing, said, Curteously, Sir I pray you read it, and if you carefully reade it, it may shew you the way to your saluation: at which I smiling went my way, and comming home, as carelesly threw it into a Chest, not thinking further of it.

But some twelue moneth after searching for something that was in that Chest, this Booke presents it selfe to my view, which at first I had vtterly forgot, nor could I call to minde whence or where I had it, but suddenly opening of it, and looking into it, (with no religious intent as then) I espied two quotations, the one of *Ieremie*, the other of *Esay*. The names of these

Prophets draue me into a curiosity and desire to reade. Then proceeding, I found it to be a New Testament, when comparing some places of it to others of the Old Testament, I was on the suddaine so sensibly toucht in soule, that I resolued to reade it through: and after a while reading, God I humbly thanke him by little and little opened the eyes of my vnderstanding, so that I began to doubt that I and those of my Nation were in some error: of which to be resolued, I addressed my selfe to some of the most learned amongst vs in *Prague*, desiring of them to expound vnto mee some of those places which I had read in the Prophets, still concealing that I had a New Testament: which had they knowne, I might haue beene rudely handled by them: Their answeres gaue me no satisfaction, but on the contrary bred in me more difficulties, and if I pressed them to any materiall point, they then answered me, *Sthouma*: that is, they are things conceal'd; but being desirous to know those things which were conceal'd to them and my selfe also, I departed from *Prague*, and tooke my way into *Poland*, hoping from those Rabbies there to haue had more instructions, but their answeres were all one: And moreouer, I was by them inioyned to silence. Then continuing my reading, and conferring the New and Old Testament together, neglecting the *Talmud*, wherein before I spent my time in vaine, I became resolued, vtterly to forsake the Iewish Religion, and to become Christian: for which cause I retired my selfe to *Dantzik*, where Iewes are prohibited to liue, and from thence I embarked for *Amsterdam*, and so was resolued to goe for *Rome*, which Citty I had heard to be the Mother Church of Christendome, and that there

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the Pope caused Sermons to be made weekely for the conuersion of Iewes. Thus to bring my soule to rest, I trauailed my body, and passing on, intending to take my course through *France* and so to *Rome*: My iourney was by accident stayed, God in his pitty not suffering me to fall from one euill into a worse: for by the way hauing a desire to conuerse with some religious man that could speake the high Dutch or low, and hoping by that meanes to get some letters of commendations, wherewith I might haue presumed of a welcome in *Rome*, and meeting with one by chance after Communication, and that I had directly made knowne what I was, as also what I desired to be, he forthwith gaue me counsell to be Baptized, which I with some time of pausing refused: but he desiring to know my reason, I gaue him this, that I would know my foundation ere I began to build, and likewise haue more sound knowledge in Christianity, ere I altogether forsooke that faith that I was bred in.

He willing to doe me curtesie, conferred with mee touching many and mayne points of his Religion, which I could by no meanes beleeue: whereupon demaunding of him, if the Church of *Rome* taught the same Doctrine: he answered me, yes, it doth, I finding it disagreeing both to the New and Old Testament, could not imagine that to be the true Church which taught such false Doctrine.

I then more troubled in minde, intended to finde out some Minister of the Reformed Church, whom hauing sought, I found (Gods name be blessed for it) the heauenly foode, the spirituall Manna, of which hee that feedeth, shall neuer more hunger.

And heere (beloued) giue mee leaue according to promise, to giue you my reasons for forsaking the Church of *Rome*.

First, for that contrary to the expresse will of God in the second Commandement, *Exod.* 20. They make to themselues grauen Images, they prostrate themselues before them, and worship them, giuing them the glory belonging to God onely, who saith: *I am the eternall, that is my name, I will not giue my glory to another,* nor my praise to grauen Images.

2. Because they doe adore and worship others then God, contrary to the saying of our Lord Iesus Christ, Math. 4. 10. *Thou shalt worship the Lord thy God, and him onely shalt thou serue.*

3. For that they beleeue that they may be saued by the name of other creatures, contrary to that, Acts 4. 12. spoken by Saint *Peter*, touching our Sauiour Christ. *Neither is there saluation in any other: for among men there is giuen none other name vnder heauen, whereby wee must be saued.*

4. Because they take from the Merites of our Sauiour in his Death and Passion, and teach that men are iustified by their owne workes. *Gal.* 2, 21. *For if righteousnes bee by the Law, then Christ dyed without cause.* And in the 16. *Know that a man is not Iustified by the workes of the Law, but by the Faith of Iesus Christ.* And *Ephes.* 2. 9. *Not of workes,* least any man should boast himselfe.

5. Because in the Church of *Rome*, the men of the Church as they say, haue power to forgiue Sinnes, But God speakes, *Isa.* 43. *I, euen I am hee that putteth away thine iniquities for mine owne sake, and will not remember thy Sinnes.*

6. Because the Church of *Rome* confesseth, with the Christian reformed Church, That our Sauiour tooke Flesh onely of the Virgin, and yet make they to themselues out of Bread, a Iesus Christ of Flesh as they say, to bee their dayly Sacrifice.

7. Because the Church of *Rome* offendeth, in saying that they Sacrifice the Sonne of God for the sinnes of the Liuing and the Dead, against that which St. *Paul* saith to the *Heb.* 9.14. *which through the Eternall spirit offered himselfe without spot to God.* And 10. 14. *For with one offring hath hee consecrated for euer, them that are Sanctified.*

8. Because in the Romish Church, they haue taken from the Sacrament of Baptisme, which is for the remission of Sinnes in Iesus Christ, and teach in the same Church a remission of Sinnes, by Fastings, Pilgrimages, and the like, which I neither beleeue nor finde warranted by any place of Scripture.

9. Because in the Church of *Rome*, they holde some Meates (created good by God) for some certaine times poluted and vncleane, against the saying of St. *Paul* 1. Tim. 4.4. *For euery Creature of God is good, and nothing ought to bee refused, if it bee receiued with Thankesgiuing.*

10. Because the Church of *Rome* prohibiteth people to Marry, which God hath not forbidden, and St. *Paul* cals that a Doctrine of Deuils, 1 *Tim.* 4.3. *Forbidding to Marry, and commanding to abstaine from Meates which God hath Created, &c.*

11. Because in the Church of *Rome*, they teach other Purgings then by the Blood of Iesus Christ, against that which is spoken, in 9. *Heb.* 12. *By his owne Blood entred hee once into the Holy place, and obtained Eter-*

mall remission for vs. And *Iohn.* 1. 7. *The blood of Iesus Christ cleaseth vs from all Sinnes.*

12. Because I beleeue a man ought not to worship what hee Eateth, nor to eate that hee worshippeth, nor that any thing wee eate can bee God; This appeareth vnto mee not onely impious but horrible in the Church of Rome, which teacheth that a mortall Man eateth his Creator.

These reasons with many more hindred my Iourney to *Rome*, or to take my Baptisme from that Church or Ministers thereof, who teach, thinges so repugnant to the worde of God.

Neither would I ioyne my selfe to the *Anabaptists*, my reason was; Because they deny the true humane Body of our Sauiour Iesus Christ, saying, hee tooke no part of the Flesh of the Virgin *Mary*; But onely past through her Body as water through a conduit, without participating of any of the substance. And so consequently sinning against the Article of our Beliefe, which saith that hee was borne of the Virgin *Mary*, so that taking away his Humanity, they make him not alike vnto vs in all thinges, *Sinne excepted:* as the Apostle hath auerred him.

I therefore vtterly renouncing all Impieties, and all Doctrines contrary to the word of God, imbrace the holy Christian Faith, to liue and dye according to Gods holy word, not the traditions of men. For which cause, I know I shall bee abandoned of Father, Mother, Brothers, Sisters, and hated of all my Nation for the Blessed name of Christ, who hath Prophesied, that the Father shall bee against the Sonne, and the Mother against the Daughter

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But that threatning of his doth astonish mee, when he saith; *Hee* that shall loue Father or Mother more then me, is not worthy of mee, and hee that shall deny me before men, I will deny him before my Father which is in Heauen.

My soules desire is for those of my Nation, that it would please God in the bowels of his great mercy, to take from them the vale that hideth the Truth from them, to open their eyes, to change their blinde zeale which is without vnderstanding, and to bee as mercifull to them, as to me hee hath bin, to the end they bee not condemned before the Throne of his Maiesty, that they may cease to Blaspheme his holy Name! O redeeme them O Lord, that are the lost Sheepe of Israel, for thou hast not forsaken thy people for euer; There are amongst them many that haue not bended their knees to *Baal*.

Wherefore O Lord conuert them, that are to be conuerted, not looking vpon them in thy Iustice, but in thy great Mercy, for thine owne sake, for thine owne promise, for thy Couenants sake, to the end thy Name may be euerlastingly Blessed. *Amen*.

Welbeloued Christians, whome I beleeue to be the assembly of the Faithfull, and of the house of God, I am heartily sorry that I cannot in your owne Tongue, make knowne to you this my Confession, I haue writ it in the *Siriacke*, and it is translated in my name into your Language. I protest, not onely before you, but before God, that knowes the secrets of all hearts, and heares this my protestation, that his Grace assisting me, I will liue and dye a Christian, and so bee it vnto me in his great day of Iudgement, as I beleeue what I con-

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selfe before his holy Assembly, whome I humbly beseech that in Christian charity they would receiue me for a member of them, as one of the Disperced sheepe of the house of *Israell*, and that my name may bee written in your memories, as I verily beleeue God hath registered it, in his Booke of Eternall Life. *Amen.*

Rom. 11. Vers: 26.27.28.

26. *And so all Israel shall bee saued, as it is written, The deliuerer shall come of Sion, and shall turne away the vngodlinesse from Iacob.*

27. *And this is my Couenants to them, when I shall take away their Sinnes.*

28. *As concerning the Gospell, they are enemies for your sakes: But as touching the Election, they are beloued for the Fathers sakes.*

This Confession being thus made, the said *Daniel* was Catechized by the Minister, who answered in his owne person, as followeth.

A Catechiſme.

Queſtion.

WHAT Demaund you in the Chriſtian Church?

Anſwer.

I demaund the holy Baptiſme for remiſſion of Sinnes.

Queſt. In name of whome will you be Baptized?

Anſw. In the Name of the Father, and of the Sonne, and of the holy Ghoſt.

Queſt. Doe you Beleeue that IESVS CHRIST, is the Eternall Sonne of God, true God, and true Man?

Anſw. I doe beleeue he is.

Queſt. Beleeue you him to bee the Meſſias promiſed in the Olde Teſtament?

Anſw. Yes, I beleeue it.

Queſt. Doe you vnderſtand the Confeſſion of Faith in the Chriſtian Church?

Anſw. Yes.

Queſt. Repeat it?

Anſw. I Beleeue in God the Father Almighty, &c.

Queſt. Doe you promiſe to remaine conſtant in this Confeſſion all the Dayes of your life.

Anſw. Yes, the grace of God aſſiſting me.

Queſt. Doe you renounce the Iewiſh Religion, their Ceremonies and errours, as alſo all their hereſies?

Answ. I renounce them with all my heart.

Quest. Doe you receiue the new Testament, as a fulfilling of the Olde, and the Doctrine of the Euangelists and Apostles for the worde of God, as also those of the Prophets?

Answ. Yes, so I beleeue.

Quest. Doe you renounce the World, the Flesh, and the Deuill? Rob. H.

Answ. I doe.

God of his Grace make you able to fulfill all this for his Glory, and your owne soules health, Amen.

There is more Ioy in Heauen for one Conuerted sinner, then for Ninety and nine, that neuer went astray.

This Confession of Faith, was made in the presence of the Christian reformed Church of *Roane*, the 12.th day of April. 1621. at *Queuilly*.

Witnesses hereunto, wee whose Names are hereunder written, in whose presence it was done.

Samuel de Lecherpiere.
John Maximilian de Langle.
Peeter Erondell.

Ministers of the Worde of God in the Reformed Church of *Roane*.

FINIS.